

REVIEW.

Tuesday, October 28. 1712.

T was a known Saying of King James, *That it was in vain to talk to a Nation poison'd with Sedition*, and therefore he went away and left them, till they should (as his Majesty suppos'd) return their Senses : The Case is Ours again now ; for when we are speaking of the Pretender, we may say the Nation is Poison'd with Sedition, and running adlong to their own Ruin, to bring in Popery and Popish Government upon them ; only I must differ from King James's Politicks in this, the Way is not to give them over, and go from them, but rather to cure, and persuade, and talk Reason with them and them, and if it be possible, to restore them again their Understanding and Senses.

For this End, I have hitherto talk'd to other People whose Duty and Business, were *this a Day where Men were dispos'd to do God and their Country any service*, would be to apply themselves to the most necessary Work, of Enlightening and Informing the deluded People, and who ought to Argue and Reason with them, concerning Popery and the Pretender : but alas ! this is not an Age, when Men can spare time to Engage in any Work of so publick an Advantage ; nay, it is an Age, wherein we are so far from making ourselves Useful to undeceive others, that we are most willing and fond to be deceiv'd ourselves : Our Party-Feuds, our Personal-Prejudices, our particular Resentments, take up all our Time ; and we forget, or omit, to look out for the Encroachments and Advantages, which the Enemy all this while are making of us, and upon us : Thus we abuse ourselves, with crying out the *Ministry are for the Pretender, the Queen is for the Pretender, and the Parliament will bring in the Pretender* ; alas ! will ye look out, if some care be not immediately taken, it will quickly be said also, *the People are for the Pretender* ; and where are we then ? Wherefore, tho' none of you think fit to do your Duty, I'll do mine ; and tho' you will not talk to the poor deluded People, I will ; and if they will be still blind, it may be your fault, but it shall not be mine ; wherefore I now address myself to the good People of Great Britain in general.

I will not say, as some do, that twelve Hundred Popish Priests are Landed here from Abroad, and have separated themselves over the whole Kingdom, in order to spread the Poison of the Pretender ; I cannot be certain as to the Number, tho' I believe there are a great many ; but if you should ask me concerning the Number of those, who having themselves abjur'd him, are yet busy over the whole Nation to recommend him to the People, I believe many Thousand of those Perjur'd Wretches are now among you.

To you, then, good People, who are amus'd about the Pretender, when they cant about his Illegitimacy not being prov'd, when they tell you of his being turn'd Protestant, when you hear of the Justice in your Neighbourhood, that drinks his Health ; the Parson that Toasts him under borrowed Names, and by Innuendo prays for him, do yourselves the kindness, but to ask those Gentlemen the Question, *Pray, Sir, have you not abjur'd him ?* If he says no, enquire how he came to be a Justice of Peace, a Soldier in the Army, or a Parson in the Parish ? And if he says he has Abjur'd him, ask him how he can talk of his Legitimacy, drink his Health, and the like ?

Was ever poor Deluded Nation so Religiously mock'd as this ? What do these People think of Oaths ? Alas, an Abjuration is a quite different Thing from an Oath of Allegiance ; when you swear TO a Prince it is one Thing, and that Oath has been determin'd to be of no Force, when that Prince can no longer possess the Sovereignty ; but to swear against a Prince is quite another Thing ; there you promise peaceable Behaviour, and it is accepted in the usual manner, but here you call God to Witness, that you never will submit to him, and that he has no manner of Right to demand it. From whence I Argue, That altho' Allegiance may be transpos'd from one Prince to another, as Countries and Cities change Masters ; as is frequent in the Case of Towns being taken and retaken in Flanders, where the Inhabitants always take an Oath to the Possessor ; yet when once a Nation swears, and calls God to Witness, that they will never Submit or Consent to be govern'd by such or such a Prince, such an

an Oath can never be dispensed with, no, not the Pope himself can absolve from it; but that Nation stands Convicted of the worst sort of Perjury, nor can any Argument be brought, to palliate or excuse it—*Let the Guilty consider this.*

Now let our People but consider, this Person we call the *Pretender*, is the very same we have all Abjur'd; you have lifted up your Hand to God, and sworn by him that liveth for ever, that this very Man shall never Reign over you — How will ye come off of this Oath? It is not a common Oath of Allegiance, that ends with any National Revolution; no, it is a solemn Renouncing for ever your Allegiance to him, and calling God to Witness against your Perjury, if ever you do it.

Not all the Devils in Hell, nor all the Jesuites on Earth, can contrive a shift for you to get off of this Oath—Not the cunningest Sophister under Heaven can bring you out; you cannot say it was a force upon you, for you swear in it, that you do it *freely*, voluntarily, and of your *own Choice*; you cannot pretend the Death of the Queen quits you of it, for it is not an Oath *to her*, but *against him*; nothing can absolve you from it, there is not one hole to creep out at, nothing to vacate the Obligation, unless you will all turn *Papists*, get the Pope to absolve you, and dispense with it.

Thus National Perjury is the first Thing that must attend your bringing in the *Pretender*; National Apostacy is the next, for the *Pretender* and *Popery* are the same Thing; they say he will renounce *Popery*; they tell us a Story in *Scotland* of a solemn Promise a certain King made to his Maker, when another stood up and said, *Good Lord, do not believe him, for I ken him better than ye do*; whether that was Prophane or no, this may be well said to the People of *England*: Believe no *Popish* Conversions, we were Cheated so once before, with a King, who call'd himself a Pro-

testant many Years, but died a *Papist*, and how many Ways was this Nation Ruin'd by him?

They say the *Pretender* will turn Protestant, why then are all the *Papists* in *England* for the bringing him in? Do ye think they would side with an apostate? For such they must account him to be. Would they be for one that should forsake the Church, and Revolt to Heresie? They would as soon be for a Jew as such a King— But they know well enough what such Conversion means, what it signifies and how far it will extend.

Wherefore, good People, depend upon this; That to receive the *Pretender*, and to receive *Popery*, is the very same Thing, and no appearing Change in the Person, can give Satisfaction in that particular.

National Dishonour comes next; the Shame of a blinded Insatuated People, a Nation that may be drawn into a Snare before your Faces; Will ye call'd Fools first, and then made Fools? This is to be more Sottish than the Fowls of the Air, the *Tea* says of them, *Surely in vain is the Net spread in the sight of any Bird*, but this Net is spread in your sight and yet you run headlong into it.

Lastly, why all this yielded to a baffled defeated Enemy, that has try'd 24 Years to beat you into submission and cannot do it? An Enemy you have brought so low, that some say it is not safe to let him be brought any lower; and will you let him Master you thus? Has he fought these 20 Years to bring in the *Pretender*, and all in vain, and shall he wheedle you in at last to do it your selves? This would be very hard!—There are some of the Things I would have had the People of *Britain* to consider before they suffer themselves to be drawn in, to join with the *Pretender*.

More of this hereafter.